

Present Truth

2 Peter 1:12

Dear Readers,

December 2006

“Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” (2 Corinthians 1:2-4) I pray that you will find comfort in God, for all real comfort comes from Him. Thank you so much for your prayers and encouragement as my family and I are traveling to share the good news about God’s love to as many as possible.

Salvation in Jesus Christ

by Ellet J. Waggoner

(Last month we printed a small section of a tract, to which we received some good feedback, along with a request to print the rest of the tract. We are including the entire tract for you, and we pray that it will bless you. *Editor*)

What Must I do to be Saved

There is but one answer: “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:31)

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus.” (Ephesians 2:8-10)

It is not you, then, that do the saving. If you could save yourself, that very fact would show that you were not lost. “It is God that worketh.” (Philippians 2:13) Your part is to receive Him by faith.

“But I don’t feel as I ought to; I can not feel that I am saved.” If you have never been saved, how do you know how you ought to feel? You don’t know how a saved man feels. If you depend on feeling, you will never know whether you are saved or not, for you will never be sure that you have the right feeling. You may think you are saved all right, and then have your feeling give way and leave you more uncertain than ever. Our feelings are always changing.

How can you feel a thing that you don’t take hold of? Feeling is touching. If you want to feel that you are saved, the most sensible thing to do is to lay hold on salvation, and that is done only by faith. “Fight the good fight of faith, lay hold on eternal life.” (1 Timothy 6:12)

“Faith cometh by hearing, and hearing by the Word of God.” (Romans 10:17) The Word of God gives life to the dead; and life is salvation. But a dead man cannot feel anything. The Word awakens him to life. You therefore receive the living Word of God, and you will find life. Then, no matter what your feeling may be, you will know that you are saved.

Jesus saves! That is what His name means. “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:21) Thank God for salvation that depends not on our fitful feeling, but on His eternal, almighty power. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” (Romans 10:9) Do it, then, do it.

Crucified With Christ

“I am crucified with Christ,” said Paul; “nevertheless I live; yet not I, but Christ liveth in me.” (Galatians 2:20) Christ was “delivered for our offenses, and was raised again for our justification.” (Romans 4:25) But unless we are crucified with Him, His death and resurrection profit us nothing.

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No one was ever saved simply by looking forward to a cross to be erected and a Christ to be crucified at some indefinite time in the future, and no one can now be saved simply by believing that at a certain time in the past Christ was crucified. He must be crucified in every soul that derives any real benefit from the sacrifice.

Sin is in the heart of man; “for from within, out of the heart of men, proceed evil thoughts;... all these evil things come from within.” (Mark 7:21-23) “The heart is deceitful above all things, and desperately wicked.” (Jeremiah 17:9)

What I need is freedom from my own personal sin,—that sin which not only has been committed by me personally, but which dwells in the heart,—the sin which constitutes the whole of my life.

My sin is committed by myself, in myself, and I cannot separate it from me. Cast it on the Lord? Ah, yes, but how? Can I gather it up in my hands, and cast it from me, so that it will light upon Him?—I can not. If I could separate it but a hair’s breadth from me, then I should be safe, since it would not be found in me.

It is evident that whoever bears my sins must come where I am, yea, must come into me. And this is just what Christ does. Christ is the Word, and to all sinners who would excuse themselves by saying they cannot know what God requires of them, He says, “The Word is nigh thee, even in thy mouth, and in thy heart,” “that thou mayest do it.” (Romans 10:8; Deuteronomy 30:11-14) Therefore He says, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” (Romans 10:9)

What shall I confess about the Lord Jesus?— Why, confess the truth, that He is “nigh thee, even in thy mouth and in thy heart,” and believe that He is there risen from the dead. The risen Saviour is the crucified Saviour. As Christ risen is in the heart of the sinner, so also is Christ crucified there. A man may believe that Jesus was crucified eighteen hundred years ago, and may die in his sins; but he who believes that Christ is crucified and risen in him, has salvation.

Our Sins Purchased

Christ “gave Himself for our sins.” (Galatians 1:4) That is to say, He bought them, and paid the price for them. This is a **Why P** are **are dead** and resurrection proof. T he gave so much for a certain thing, we know that thing belongs to him, because he has bought it. So when the Holy Spirit tells us that Christ gave Himself for our sins, we should be equally sure that they belong to Him, and not to us. They are ours no longer, and we have no right to them.

Not only has Christ paid the price for our sins, but He has accepted the goods. He has taken the sins all on

Himself. He “bare our sins in His own body on the tree.” (1 Peter 2:24) He bare the sins of the world. (John 1:29, margin) “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2) He “gave Himself for our sins, that He might deliver us.” (Galatians 1:4) He has wrought deliverance for every soul.

Jesus came proclaiming “liberty to the captives, and the opening of the prison to them that are bound.” (Isaiah 61:1) His commission was to “say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” (Isaiah 49:9) Herein is the comfort of the Gospel of salvation: The Lord has taken all our sin upon Himself, having purchased it, so that we do not need to bear it.

Christ gave Himself for our sins, “that He might deliver us from this present evil world.” (Galatians 1:4) This present evil world is composed of “the lust of the flesh, and the lust of the eyes, and the pride of life.” (1 John 2:15:16) Christ said, “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” (John 17:15)

Men and women have gone into cloisters and convents, and have lived in deserts and in caves as hermits, in order to be separate from the world, that is, from “this present evil world;” but it was present, always present; they could not get rid of it, because it was within them. It is not our associates that cause us to sin, but the evil that is within us. No man can escape from this present evil world until he escapes from himself; and Christ gave Himself for our sins, to deliver us from ourselves. This He has done, and every soul can say, if he will, “O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds.” (Psalm 116:16)

But our sins are part of ourselves; nay, they are the whole of us, for our natural lives are nothing but sin. Therefore Christ could not buy our sins without buying us also. Of this fact we have many plain statements. He “gave Himself for us, that He might redeem us from all iniquity.” (Titus 2:14) “Ye are not your own; for ye are bought with a price.” (1 Corinthians 6:19, 20) “Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” (1 Peter 1:18, 19, R.V.)

The fact that Christ has bought us, together with our sins, and has paid the price, leaves no room for the question, “Will He accept us?” He has already accepted you. Why does a man buy an article at the store?—Because he wants it. If he has paid the price for it, having examined it so as to know what he was buying, does the merchant worry lest he will not accept it?—Not at all; the merchant

knows that it is his business to get the goods to the purchaser as soon as possible.

There is no chance for any one to object, "But I am so sinful and unworthy." That makes no difference; a man will accept what he deliberately purchases, especially if he has paid a great price for it; and Christ "gave Himself for our sins." (Galatians 1:4) There is nothing in the whole universe that God so much desires as us, and all the sins we have. We have only to praise "the glory of His grace, wherein He hath made us accepted in the Beloved." (Ephesians 1:6)

Free Indeed

"Stand fast therefore in the liberty wherewith Christ hath made us free." (Galatians 5:1)

"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)


A practical example of the way in which Christ makes men free is recorded in Luke 13:10-13:

"And He was teaching in one of their synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity [whom Satan had bound, verse 16] eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God."

Notice how exactly this woman's condition corresponds with our own:

1. We are bound by Satan. "Every one that committeth sin is the bond-servant of sin." (John 8:34, R.V.) "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." (Proverbs 5:22) Sin is the cord with which Satan binds us.

2. We have a spirit of infirmity, and can in nowise lift ourselves up. It was when we were "without strength" that Christ died for us. (Romans 5:6) These two words, "without strength," are translated from the very same word that is rendered "infirmity" in the account of the woman whom Jesus healed.

What now does Jesus do for us? —He takes the weakness, and gives us in return His strength. 

(This article was taken from tract entitled, "Salvation in Jesus Christ." Some editing has been done for this publication. Editor)

Live Internet/Phone Broadcasts

For the last few weeks we have been broadcasting our meetings live over the Internet using Skype.com, as well as by telephone conferencing. This has been very helpful because it has enabled people from all over the world to listen to the sermons, and then ask questions afterwards. To listen to these sermons go to www.skype.com, download and install the free software, then click on the "Explore the skypecasts directory" link on the Skype homepage. You will see a list of all of the skypecasts available at that particular time. You can also check those "Starting soon" in case you arrive early. Look for the broadcast entitled, "God's Love on Trial." Often we will be broadcasting at 7 p.m. Friday evening, and again at 11 a.m. Sabbath morning, and usually on Sabbath afternoon as well, such as 3 p.m. and 7 p.m. (These are local times for wherever I am scheduled to speak, currently Pacific time. See schedule below for more information.) You can also call from any phone (long distance charges may apply, otherwise it is free). **In the US call: 712-432-4000**, in Austria call: 0820 400 01562, in Belgium call: 0703 59 984, in France call: 0826 100 266, in Germany call: 01805 00 7620, in the UK call: 0870 119 2350. You will be prompted to dial this room number: **5782729**. You can dial directly from Skype at: +99008275225823. (When you use Skype this is a free call from anywhere in the world.)

We hope to see you participating in these broadcast in the near future, and please tell your friends about them. Editor

Upcoming Meetings in Your Area

Here is the currently-planned 2006/2007 itinerary for Lynnford Beachy:

Dec. 2 Soledad, California, contact John Record, 831-678-4914.

Dec. 7-10. . . Southern California Camp Meeting, contact Don and Dee Hager, 951-677-0726 or Steve McClaren 513-288-8746.

Dec. 15, 16 . Yuma, Arizona, contact John Brown, 501-766-2386.


Dec. 22, 23 . Yuma, Arizona, contact John Brown, 501-766-2386.

Dec. 29, 30 . Tucson, Arizona, contact Lynnford Beachy, 304-633-5411.

Feb. 16, 17, 2007 . Dallas, Texas, contact John Fibrantz, 817-380-3000.

Feb. 23, 24, 2007 . Pensacola, Florida, contact Chaplain Jack VanOrd, 850-458-55491.

Feb. 28-Mar. 4, 2007 . Florida Camp Meeting near Orlando, contact Jim or Jerri Raymond, 407-291-9565.

Between these meetings we will be available to visit people in their homes and to have additional meetings. Check upcoming issues of *Present Truth* (available on our website) to keep informed about these meetings and others in your area. If you would like to host meetings in your area please contact us (see contact info on page 12). 

Mission Trip Update

by Lynnford Beachy

For the past month and a half my family and I have been traveling across the United States holding meetings and visiting people in their homes. I would like to share some of our experiences.

Stonecave, Dunlap, TN - October 6, 7

Brother John Felts hosted meetings at a former church school, called Stonecave, near Chattanooga, Tennessee. Pastor Allen Stump and I spoke at these meetings. It was a pleasure to meet some of these brethren for the first time. We focused on what the Bible says about God, His Son, and His Spirit. The Lord blessed in the presentations and several people heard the message for the first time.

One brother in the local area had received one of our tracts a few weeks earlier, and called our office two days before the meetings, not realizing we were coming to his area. I informed him of the upcoming meetings, and encouraged him to attend. He came out on Sabbath afternoon to hear the message for the first time. He told us the story of how he received the tract in a “free book” box in a nearby store. We could see the Lord’s hand in it all. It was a blessing to see how God worked this out.

We also met a lady there with four young children, whom she was raising on her own. My wife visited with her and they instantly became good friends. We found out that the next family we were to visit were mutual friends of ours, and we planned to make the three-hour trip and visit them together. Some other friends from Canada happened to be visiting at the same time and we had an evening meeting with a few other local brethren. Our host exclaimed, “Only God could have worked this out. This is like having a mini camp meeting in our home.” It certainly was a blessing to meet together and study about the righteousness of God. We had some discussion regarding whether death was a natural unavoidable result of sin, or if God had deliberately instituted death as the wages of sin. After some study and discussion someone pointed out that after Adam and Eve ate of the forbidden fruit:

The LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:... So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3:22-24)

The fact that God chose, in mercy, to keep Adam and Eve from living forever after they sinned, proves that a sinner could have lived forever if God had not stepped in to prevent it from happening. Therefore death must have been imposed by God as a way to deal with sin, rather than a natural, unavoidable result of sin. God did this because He loves man too much to allow him to live forever in a sinful condition in the misery caused by sin. We ended our study with a desire to study further. It was refreshing to study with our friends again.

Prayer request: A few weeks after our meetings in Stonecave, Brother John Felts had a stroke, and he still has not regained his speech and movement. Please keep him and his family in your prayers. I pray that the Lord will raise him up to continue ministering to others.

Stonefort, IL - October 14

Our first stop in Illinois was at the home of a man who used to have a large part in spreading the gospel, hosting several camp meetings at his home. After suffering a seizure he lost much of his memory and was left with the burden of trying to discover himself again. Things really changed in his life and we have not been in close contact ever since. The Lord worked things out to enable us to visit. The only phone number I had for him was his work number. I called him in the morning and reached his son, and planned a visit for that afternoon. In the afternoon I called again, and a message said the number has been disconnected. I couldn’t believe this because I had just spoken to someone a few hours earlier. I called again and received the same message. I later discovered that they had disconnected the phone for about two years, and three weeks before my arrival they had reconnected the telephone and had it disconnected the day of my arrival. Again I could see the hand of the Lord at work to enable us to visit together. We had a very nice visit and we returned on Sunday for another visit. It was good to see my brother again. Please pray for this family, as they are going through some difficult times.

On Sabbath morning brother Merritt Mills arranged for me to speak at a Seventh-day Baptist church in Stonefort, Illinois. I showed how the Bible prophesied that the papacy would introduce many pagan teachings into Christianity, and concluded with the prophecy in Daniel 11:36-39, where the Bible foretold that the papacy would introduce a “strange god,” which is none

other than the trinity doctrine. The Lord really blessed, and several of them requested that I return to do a week-long prophecy seminar next year.

The following day we visited with Merritt Mills, his wife, Anita, and his mother, Mildred. We had worked together for a few years in a home church in their area. It was a real blessing to see them again.

Kansas City, KS - October 21

We were able to spend a few days with our friends, Tim and Alicia Kritzell, in Kansas City. We were scheduled to have meetings on Sabbath in a local church, but things did not work out as planned. Yet, the Lord was able to work it out for good. We visited the church, and had some good opportunities to distribute some books and have a few Bible studies with people. I was glad for the opportunity to witness for the Lord even though my plans were not realized. Sometimes man's plans fail so that God's plans can be accomplished.

Mountain View, AR - October 27, 28

It was a blessing to spend some time with our friends, John Mark and Jeri Anne Brown, in Arkansas. We had meetings Friday night and all day Sabbath. We studied on the subject of righteousness by faith. We saw that we are completely helpless to do good on our own, and that Christ living in us is the only hope of glory. Brother John Mark also shared some insights into receiving God's righteousness. It was a pleasure to meet some of our brethren for the first time.

While we were in Arkansas we visited a family who had recently begun studying what the Bible says about God. We had a nice study on this topic, and they committed to study the subject for themselves. We were very happy that we were able to visit this family, especially considering the fact that we had a difficult time finding their home.

Crawford, CO - November 3, 4

We visited a family in eastern Colorado whom we had not seen for a few years. It was a real blessing to see them again. Afterwards we drove across the Rocky Mountains to hold meetings in Crawford, Colorado, at the home of Chuck and Lisa Clifford. At these meetings, the Lord blessed with some insights into His righteousness and our relation to it. We saw that we must acknowledge our filthy condition, ask God for a new heart, and then walk by faith, continually yielding our wills to God. James wrote, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7) Even resisting the devil is something we can only

do by faith, for we cannot stand in our own strength. "Be strong in the Lord, and in *the power of his might*. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:10, 11) Resisting the devil includes a steadfast determination not to yield to temptation, and a firm faith in God's promises of victory. "Now unto him that is able to keep you from falling." (Jude 1:24) We had a wonderful Sabbath together.

Brother Clifford has nice tool shop, and he graciously allowed me to utilize it. When we left West Virginia we were towing our car using a quick-release tow bar, but the connection failed within a couple hundred miles. (The car did not completely come loose, but it soon would have if not corrected.) I switched to using an older tow bar that attaches with chains around the bumper. On Sunday morning, when I jacked up the car to reconnect the quick-release tow bar, I found that the bumper worked itself so loose that it nearly came off. Of the four small bolts that held it on, three of them were easily removed with my fingers. My wife said that several times she had prayed that God would send angels to hold the car on. I thank God that He answered her prayers. It was providential that Brother Chuck had everything I needed to reinforce the bumper and mount the brackets for the quick-release tow bar. It was like working inside of a hardware store. In several cases he had just enough of a particular item to complete the job. When I was finished, one trip to the hardware store was sufficient to replace the things I had used. It was a blessing to spend a few days with the Cliffords before leaving for Utah.

Moab, UT - November 10, 11

Shortly before arriving in Utah the motor that runs our heater in the RV failed. We were praying that the Lord would work something out, because it was cold in the area. On our way to Utah, Brother Doug Carroll, who was hosting the meetings there, informed me that he owns an RV repair shop, and offered to fix it. I was thankful for God's intervention to supply our needs. I was even more surprised when Doug refused to accept payment for the repair. I am grateful to God, and to my dear Brother, Doug, for their kindness to us.

We had meetings Friday night and all day Sabbath. The first two meetings focused on the new birth and receiving Christ's righteousness, with the remaining focusing on the truth about God and answering questions, such as 1 John 5:7, John 1:1, etc. (For Bible explanations of these texts, please visit our website or request

further information from us.) There were several new people at the meetings, who seemed to enjoy learning more about God and His love for us.

The next day we visited Arches National Park, which was an amazing demonstration of the effects of the flood of Noah's day. Afterwards, we visited a church school where we had been invited to visit and eat dinner. It was a blessing to meet some new brothers and sisters and share a few books at the school. I believe we should share wherever we are. Nothing happens by chance, but God has a plan and is able to work all things together for good. (Romans 8:28)

Lookout, CA - November 17, 18

Brother David Sims hosted meetings in his home, where he invited his neighbors to attend. He also arranged to have all of the sermons broadcast live over the Internet and by phone conferencing through Skype.com.

A childhood friend of my wife had been traveling across the continental United States, visiting from her new home in Hawaii. When we were in Tennessee she contacted my wife attempting to visit us there, but our schedules did not synchronize so we missed her at that time. We did not hear from her again until we neared California. Brother David Sims informed us that a family from Hawaii was going to be visiting while we were there, and to our surprise it was the same family. We saw this as providential, as they are new to the truth about God and have reluctance about accepting it. They attended some of our meetings at David's home, and had many new thoughts to study. They told us that they would have been at David's home much earlier, but they had several delays that forced them to arrive at the same time we were there, though neither of us knew it.

Our first meeting was Friday evening. I shared a study on God's love in giving His Son. In addition to the group in David's home, there were about thirty people who listened over the Internet Skype.com, many of whom had not listened to David's broadcasts before. Some of them were from Russia, China, Brazil, Italy, and several other countries. After the meeting we answered questions. Along with a few questions from the room, there were several from those listening over the Internet. A man from West Virginia spoke up, sharing some thoughts on righteousness by faith that were very good. He was the first person I have encountered from a Sunday church who believes that God has provided a way for us to live without sin in this world. He rightly pointed out that this could only happen with Christ living in us. He was full of enthusiasm as he shared, and said that very few people


want to listen to him because it is an unpopular message. We were all encouraged by his input.

The following morning I shared a message on the one God of the Bible, which was broadcast over the Internet. Some in the audience were skeptical of the message, but the Lord blessed, and His truth came out clearly, with very few questions at the end. We then took a break for a delightful lunch. This was the first time I had ever eaten tumbleweeds. They are gathered in their early stages, and then cooked as greens. They taste a little like asparagus, but look like collard greens.

The next two meetings covered the state of the dead and the mortality of the soul. Some of David's neighbors attended, and we had a very lively and enjoyable Bible study together on this subject. Several objections were addressed, and questions answered, such as the witch of Endor, the thief on the cross, the rich man and Lazarus, etc. We saw that the dead know not anything, and even King David has not gone to heaven yet. (Acts 2:29, 34) We closed the meetings with everyone committed to studying these things out for themselves. Please pray that the seeds sown at these meetings will bring forth much fruit.

Conclusion

The previous month and a half has been a great blessing for my family and me. We have been encouraged to see the Lord work in so many ways. Time does not allow me to share all the interventions and blessings of God, nor of all the visits we made. We have found it to be far better to travel in an RV than it was in our car or in a van. Our children have a sense of being at home wherever we go, because they sleep in the same bed every night, with their normal evening routine.

Even though we have our meetings scheduled with time between for visits, we have not been able to visit everyone we wanted. For that I am sorry. If you would like to host meetings in your area, or if you would be interested in attending meetings or receiving a visit or study in your home, please contact me on my cell phone: 304-633-5411. I have a limited number of minutes on my cell phone during the day, but if you call before 7 a.m. or after 7 p.m. (my local time - currently Pacific time) I have unlimited minutes. Also, if you call using a Cingular cell phone we can talk anytime without using *your* minutes, nor mine. You may also e-mail me at meetings@presenttruth.info to arrange a meeting. We hope to see you soon. Until then, keep looking up, "for your redemption draweth nigh." (Luke 21:28) 

The Consecrated Way to Christian Perfection

by Alonzo T. Jones

(Part 9)

(We are continuing a series of studies on God's plan of salvation as revealed in the sanctuary. We pray they will be a blessing to you. *Editor*)

Chapter 13—The Transgression and Abomination of Desolation

Such is the sacrifice, the priesthood, and the ministry, of Christ in His ministry in the sanctuary and the true tabernacle, which the Lord pitched, and not man. Such is the statement in the book of Hebrews of the truth, the merit, and the efficacy of the sacrifice, the priesthood, the sanctuary, and the ministry of Christ.

But it is not alone in the book of Hebrews that this great truth is found. For though it is not so directly stated nor so fully discussed in any other place as it is in the book of Hebrews, it is recognized throughout the whole of the New Testament as truly as the sanctuary and ministry of the Levitical priesthood is recognized throughout the Old Testament, though it be not so directly stated nor so fully discussed in any other place as in Exodus and Leviticus.

In the last book of the New Testament, in the very first chapter, there is seen “one like unto the Son of Man,” clothed in the raiment of the high priest. (Revelation 1:13) Also in the midst of the throne and of the cherubim and of the elders there was seen “a Lamb as it had been slain.” (Revelation 5:6) There also was seen a golden altar, and one with a golden censer offering incense, which, with the prayers of the saints, ascended up before God. (Revelation 8:3, 4) There was seen the seven lamps of fire burning before the throne. (Revelation 4:5) There was seen “the temple of God... opened in heaven” (Revelation 11:19)—“the temple of the tabernacle of the testimony.” (Revelation 15:5) There it is promised and declared that they who have part in the first resurrection and upon whom the second death hath no power “shall be priests of God and of Christ, and shall reign with Him a thousand years” in that priesthood. (Revelation 20:4) And when the first heaven and the first earth shall have passed away and there shall be found no place for them, and the new heaven and the new earth shall have been brought in, with the holy city descending out of heaven from God, the tabernacle of God being with men, He dwelling with them, they His people and God Himself with them and their God; when He shall have wiped away all tears from their

eyes and there shall be no more death, neither sorrow nor crying, neither any more pain, and the former things shall have passed away; then, and not until then, is it declared of the city of God: “I saw no temple therein.” (Revelation 21:22)

Thus it is just as certain that there is a priesthood, a priestly ministry, and a sanctuary, in this dispensation as that there was in the old; yes, even more truly, for though there was a sanctuary, a priesthood, and a ministry in the old dispensation, it was all only a figure for the time then present—a figure of this which now is the true and which is in heaven.

This true priesthood, ministry, and sanctuary of Christ in heaven is too plain in the New Testament to be by any possibility denied. Yet, in the face of all this, it is a thing that is hardly ever thought of; it is a thing almost unknown and even hardly believed in the Christian world today.

Why is this and how could it ever be? There is a cause. The Scripture tells it and facts demonstrate it.

In the book of Daniel, seventh chapter, there was seen by the prophet in vision the four winds of heaven striving upon the great sea, “and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle’s wings;” which symbolized the world-kingdom of Babylon. The second was like a bear, which raised itself up on one side, and had three ribs in the mouth of it; which symbolized the united world-kingdom of Media and Persia. The third was like a leopard, which had four heads and four wings of a fowl which symbolized the world-dominion of Alexander the Great and Grecia. The fourth beast was “dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.” This great beast symbolized the world-empire of Rome, diverse from all that were before it; because it was not originally a kingdom or monarchy, but a republic. The ten horns symbolized the ten kingdoms that were planted in the territory of Western Rome when that empire was annihilated.

Then says the prophet: “I considered the horns [the ten horns], and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this

horn were eyes like the eyes of man, and a mouth speaking great things.” (Daniel 7:8) The prophet beheld and considered this little horn clear through until “the judgment was set, and the books were opened.” (v. 9) And when this judgment was set and the books were opened, he says: “I beheld then [at that time] because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.” (v. 11)

Note the remarkable change in expression in this latter statement. The prophet beheld the little horn from the time of its rise clear through to the time when “the judgment was set, and the books were opened.” At that time he beheld the little horn; and just now, particularly “because of the voice of the great words which the horn spake.” And he continued to behold that same thing—that same little horn—until the end and till its destruction. But when its destruction comes, the word that describes it is not that the little horn was broken or destroyed but that the “beast was slain and his body destroyed and given to the burning flame.”

This shows that the little horn is but another phase of the original fourth, or dreadful and terrible, beast that the little horn is but the continuation of the dreadful and terrible beast, in its very disposition, spirit and aims, only under a variant form. And as the fourth world power, the dreadful and terrible beast in its original form was Rome; so the little horn in its workings is but the continuation of Rome—of the spirit and working of Rome, under this form.

The explanation of this, given in the same chapter, confirms that which has been stated. For of this little horn it is said that it is to be “diverse from the first;” that he “shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws” of the Most High. (v. 25) It is also said that the “same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” (vs. 21, 22) All these things are true, and this is the description of latter Rome throughout.

And all this is confirmed by latter Rome herself. For Leo the Great was pope A.D. 440 to A.D. 461, in the very time when the former Rome was in its very last days, when it was falling rapidly to ruin. And Leo the Great declared in a sermon that the former Rome was but the promise of the latter Rome; that the glories of the former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Peter and Paul; that the successors of Romulus therefore were the precursors of the successors of Peter; and that, as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the world, would dominate the earth. This conception of Leo’s was never lost from the Papacy. And when, only fifteen years afterward, the Roman Empire had, as such, perished, and only the Papacy survived the ruin and firmly held place and power in Rome, this conception of Leo’s was only the more strongly and with the more certitude held and asserted.

That conception was also intentionally and systematically developed. The Scriptures were industriously studied and ingeniously perverted to maintain it. By a perverse application of the Levitical system of the Old Testament, the authority and eternity of the Roman priesthood had already been established.*

And now, by perverse deductions “from the New Testament, the authority and eternity of Rome herself was established.”

Taking the ground that she is the only true continuation of original Rome, upon that the Papacy took the ground that wherever the New Testament cites or refers to the authority of original Rome, she is now meant, because she is the only true continuation of original Rome. Accordingly, where the New Testament enjoins submission to “the powers that be,” or obedience to “governors,” it means the Papacy, because the only power and the only governors that then were, were Roman, and the papal power was the true continuation of the Roman.

“Every passage was seized on where submission to the powers that be is enjoined, every instance cited where obedience had actually been rendered to the imperial officials; special emphasis being laid on the sanction which Christ Himself had given to Roman

*“The bishops now [the latter part of the second century] wished to be thought to correspond with the high priest of the Jews; the presbyters were said to come in place of the priests; and the deacons were made parallel with the Levites.

“In like manner the comparison of the Christian oblations with the Jewish victims and sacrifices produced many unnecessary rites, and by decrees corrupted the very doctrine of the holy Supper; which was converted, sooner, in fact, than one would think, into a sacrifice.” —Mosheim’s *Ecclesiastical History*, Cent. II, part II, chap. II, par. 4; and chap. IV, par. 4.

dominion by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Caesar, by saying to Pilate, ‘Thou couldest have no power at all against Me except it were given thee from above’”—*Bryce*. And since Christ had recognized the authority of Pilate, who was but the representative of Rome, who should dare to disregard the authority of the Papacy, the true continuation of that authority, to which even the Lord from heaven had submitted.

And it was only the logical culmination of this assumption when Pope Boniface VIII presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head and a sword in his hand held aloft, and proclaimed: “There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles;” and, when further he declared, ex cathedra: “We therefore assert, define, and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome.”

This is proof enough that the little horn of the seventh chapter of Daniel is Papal Rome and that it is in spirit and purpose intentionally the continuation of original Rome.

Now, in the eighth chapter of Daniel, this subject is taken up again. First, there is seen by the prophet in vision a ram with two horns which were high, but one higher than the other, corresponding to the bear lifting itself up on one side higher than the other. This is declared plainly by the angel to mean “the kings of Media and Persia.” (Daniel 8:20) Next the prophet saw “an he goat” coming from the west on the face of the whole earth, touching not the ground, and he had a notable horn between his eyes. He overthrew the ram, brake his two horns, cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. This is declared by the angel to mean “the king of Grecia: and the great horn that is between his eyes is the first king.” (v. 21) The he-goat waxed very great, and when he was strong, the notable horn was broken and in place of it there came up four notable ones toward the four winds of heaven. This is declared by the angel to mean that “four kingdoms shall stand up out of the nation, but not in his [Alexander’s] power.” (v. 22)

Out of one of these divisions of the empire of Alexander, the prophet next saw that there “came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” (v. 9) The directions named show that this power

rose and waxed exceeding great from the west. This is explained by the angel to mean, “in the latter time of their kingdom [the four divisions of Grecia], when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” (v. 23) “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” (v. 10) “And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes [“He magnified himself even to the prince of the host.”—v. 11]; but he shall be broken without hand.” (vs. 24, 25)

These specifications show that the little horn of the eighth chapter of Daniel represents Rome from the time of its rise, at the destruction of the Grecian Empire, to the end of the world, when it is “broken without hand” by that stone “cut out of the mountain without hands,” which then breaks in pieces and consumes all earthly kingdoms. (Daniel 2:34, 35, 44, 45)

We have seen that in the seventh chapter of Daniel the little horn, though as such representing only the latter phase of Rome, yet does really represent Rome in both its phases—Rome from beginning to end, because when the time comes that the “little horn” is to be broken and destroyed, it is indeed “the beast” that is “slain, and his body destroyed, and given to the burning flame.” Thus the thought with which the story of the little horn closes in Daniel 7 is continued in Daniel 8 with reference to the same power. In Daniel 8 the expression “little horn” covers the whole of Rome in both its phases, just as is shown in the closing expressions concerning the “little horn” in Daniel 7; as is shown also by the expressions “the abomination of desolation” and “the transgression of desolation,” being applied to Rome in both its phases (Daniel 9:26, 27; Matthew 24:15; Daniel 11:31; 12:11; 8:11, 13); and as is confirmed by the teaching and history of latter Rome itself. It is all one, except only that all that is stated of the former Rome is true and intensified in the latter Rome.

And now let us consider further the scripture expressions in Daniel 8 concerning this little horn power. In verses 11 and 25, of this little horn power it is said: “He shall magnify himself in his heart.” “He magnified

himself even to [or against] the prince of the host;" and "he shall also stand up against [or reign in opposition to] the Prince of princes." This is explained in 2 Thessalonians, second chapter, where the apostle, in correcting wrong impressions which the Thessalonians had received concerning the immediate coming of the Lord, says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thessalonians 2:3-5)

Plainly this scripture describes the same power that is represented by the little horn in Daniel 8. But there are other considerations which more fully show it. He says that when he was at Thessalonica with the brethren he had told them these very things which now he writes. In Acts 17:1-3, is the record concerning Paul when he was yet with the Thessalonians, as follows: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." And in this reasoning with them out of the Scriptures, he told them about this falling away which should come, in which would be the revealing of the man of sin, the mystery of iniquity, the son of perdition, who would oppose himself to God and would exalt himself above all that is called God or that is worshiped, even putting himself in the place of God and passing himself off for God.

In reasoning with the people out of the Scriptures, where in the Scriptures did Paul find the revelation from which he could tell to the Thessalonians all this? It was in this eighth chapter of Daniel where the apostle found it, and from this it was that he told it to them while he was there. For in the eighth chapter of Daniel are the very expressions which he uses in 2 Thessalonians, of which he says, "Remember ye not, that, when I was yet with you, I told you these things?" This fixes the time to be after the apostles' days, when Rome magnified itself "even to the Prince of the host" and "against the Prince of princes;" and connects it directly with the falling away, or apostasy, which developed the Papacy, or Rome, in its latter and ultimate phase.

Now let us read verses 11 and 12 of Daniel 8 and it will be plainly seen that here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the "man of sin" and the "mystery of iniquity:" "Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."

This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God and of Christianity.

Let us read it again. "Yea, he [the little horn—the man of sin] magnified himself even to the Prince of the host ["against the Prince of princes"—Christ], and by him [the man of sin] the daily sacrifice [the continual service, the ministry, and the priesthood of Christ] was taken away, and the place of His sanctuary [the sanctuary of the prince of the host, of the Prince of princes—Christ] was cast down. And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression cast down the truth to the ground; and it practiced, and prospered."

It was "by reason of transgression," that is, by reason of sin, that this power gained "the host" that was used to cast down the truth to the ground, to shut away from the church and the world Christ's priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot. It was by reason of transgression that this was accomplished. Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the "man of sin" and the "mystery of iniquity."

In Daniel 8:11-13; 11:31; and 12:11, it will be noticed that the word "sacrifice" is in every case supplied. And it is wholly supplied, for in its place in the original there is no word at all. In the original the only word that stands in this place is the word *tamid*, that is here translated "daily." And in these places the expression "daily" does not refer to the daily sacrifice any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the sacrifice was only a part. The word *tamid* in itself signifies "continuous or continual," "constant," "stable," "sure," "

constantly,” “evermore.” Only such words as these express the thought of the original word, which, in the text under consideration, is translated “daily.” In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary.

And it is this continual service of Christ, the true High Priest, “who continueth ever,” (Hebrews 7:24) and “who is consecrated forevermore” (v. 28) in “an unchangeable priesthood” (v. 24)—it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is the sanctuary and the true tabernacle in which this true High Priest exercises His continual ministry that has been cast down by “the transgression of desolation.” It is this ministry and this sanctuary that the “man of sin” has taken away from the church and shut away from the world and has cast down to the ground and stamped upon and in place of which it has set up itself “the abomination that maketh desolate.” What the former Rome did physically to the visible or earthly sanctuary, which was “the figure of the true” (Daniel 9:26, 27; Matthew 24:15), that the latter Rome has done spiritually to the invisible or heavenly sanctuary that is in itself “the true.” (Daniel 11:31; 12:11; 8:11, 13)

In the footnote quotation on page 91 [page 8] it is shown that in the apostasy, the bishops, presbyters, deacons, and the eucharist were made to succeed the high priest, priests, Levites and sacrifices of the Levitical system. Now by every evidence of the Scriptures, it is certain that, in the order of God it was Christ and His ministry and sanctuary in heaven and this alone, that in truth was the object of the Levitical system and that is truly the Christian succession to that system. Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice was insinuated as the Christian succession to the Levitical system, this of itself was nothing else than to put this false system of the apostasy in the place of the true, completely to shut out the true, and finally, to cast it down to the ground and stamp upon it.

And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today. The “man of sin” has taken it away and cast it down to the ground and stamped upon it. The “mystery of iniquity” has hid this great truth from the church and the world during all these ages in which the man of sin has held place in the

world and has passed itself off as God and its iniquitous host as the church of God.

And yet, even the “man of sin,” the “mystery of iniquity,” itself bears witness to the necessity of such a service in the church in behalf of sins. For though the “man of sin,” the “mystery of iniquity,” has taken away the true priesthood, ministry, and sanctuary of Christ and has cast these down to the ground to be stamped upon and has completely hid them from the eyes of the Christian world, yet she did not utterly throw away the idea. No, she threw away the true and cast down the true to the ground but, retaining the idea in the place of the true, she built up in her own realm an utterly false structure.

In the place of Christ, the true and divine High Priest of God’s own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. In the place of the continual, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an interval ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day “daily sacrifice of the mass.” And in the place of the sanctuary and the true tabernacle, which the Lord pitched and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term “sanctuary.” Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on earth, which in every possible relation are only human and utterly false.

And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice or service in any earthly sanctuary can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary—the very service which the Lord Himself ordained on earth—never took away sin. The inspired record is that they never did take away sin, and that they never could take away sin.

It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry in heaven and of a sanctuary that is in heaven. For when Christ was on earth he was not a priest and if He had remained on earth until this hour, He would not yet be a priest, as it stands written, “If he were on earth, He should not be a priest.” (Hebrews

8:4) Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin.

If any such could take away sin, then why could not that which God Himself ordained on earth take away sin? If any such could take away sin, then why change the priesthood and the ministry from earth to heaven? Therefore, by the plain word of the Lord, it is plain that the priesthood, the ministry, the sacrifice, and the sanctuary which the Papacy has set up and operates on earth can never take away sin, but, instead, only perpetuates sin, is a fraud, an imposture, and the very “transgression” and “abomination of desolation” in the most holy place.

And that this conclusion and statement as to what the papal system really is is not extravagant nor far-fetched,

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is confirmed by the words of Cardinal Baronius, the standard annalist of the papacy. Writing of the tenth century, he says: “In this century the abomination of desolation was seen in the temple of the Lord; and in the See of St. Peter, revered by angels, were placed the most wicked of men; not pontiffs, but monsters.” And the council of Rheims in 991 declared the papacy to be “the man of sin, the mystery of iniquity.”

(To be continued)

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Editor: Lynnford Beachy, HC 64 Box 128-B, Welch, West Virginia 24801, phone: (304) 732-9204, fax: (304) 732-7322, e-mail: newsletter@presenttruth.info.

Smyrna Gospel Ministries

Present Truth Department

HC 64 Box 128-B

Welch, West Virginia 24801

U.S.A.

